/72 cont./

439 much confusion at times. Later the Chinese were officially prohibited from entering Miao villages to trade, but certain places were designated for sitting up markets, to be used once [443] every five days, six times a month. The best-known markets among the Miao are the Te-sheng-ying, Kan-tzu-p'ing, Ya-pao-chai, Ya-la-ying, and Hsin-chai (Illus. 40) of Feng-huang; the Ta-hsin-chai of Kan-ch'eng; and the Wei-ch'eng, Lung-t'an, and Ma-li-ch'ang of Yung-sui. The important articles of trade are salt, cloth, animals, /Illus. 39, p. 73/ /74/ /Illus. 40 appears here/ and grains. Formerly, in trade between 439 the Chinese and the Miao four small bowls were equal to one • 804 sheng. For cloth one measure between two hands was con- 435 sidered four ch'ih. The price of cattle and horses are set by the number of fists, regardless of age. The method of measurement by fist is like this. They take a bamboo splint and wind it around the fore ribs of the cow to set its girth, and then they measure the bamboo splint with their fists. A water buffalo which measures 16 fists is big, and a common yellow cow which measures 13 fists is large. The operation is called "fisting a cow." In the case of horses age does come into consideration. They measure a horse from the ground to the saddle place by comparing it with a wooden rod. A 13-fist high one is big. A horse with few teeth but of many fists fetches a higher price, and the reverse fetches a lower price. This operation is called "comparing horses." (1) In recent

1. Miao Fang-pei Lan, Vol. 8, "Feng-su K'ao."

[177] times, in the sale of rice, cloth, and other articles, they have adopted the Chinese standards of weight and measurement, but "fisting cows" and "comparing horses" are sometimes still done.

264 Food. — The Miao usually eat two meals a day, but in spring and summer they eat three meals. The staples are 262 maize, kaoliang, rice, sweet potatoes, and kidney beans. There are two ways of eating maize: grinding it with water

252 [text continues on p. 106]

8: Graham E-5 (1921-1936) 1937 AE5 Miao AE5

804 The Ch'uan Miao are acquainted with and frequently use the Chinese system of measurements by which ten inches make one foot and ten feet are one *chang* 丈. But they have a variation of this system which is more commonly used by them. According to this method the distance between the first and the second joints of the middle finger is one inch. The stretch of the hand from the end of the thumb to the end of the middle finger is five inches and two of these are one foot. The arm stretch from the tip of one middle finger to the tip of the opposite middle finger is five feet and two of these are one *chang*. In some localities bamboo combs are used to measure cloth.

805 The method of reckoning time is that of the Chinese from whom it was evidently learned. A month is called a moon. There are twelve lunar months in one year and sometimes thirteen. Each month has thirty days and is divided into three periods of ten days each. Through the Chinese the Gregorian calendar is becoming known.

436 There are localities where the Ch'uan Miao barter a great deal because of the shortage of money, the differences being paid in cash. This is more common in northern Yunnan than
439 in Szechwan where market-places and towns are more accessible. The Ch'uan Miao sell cattle, goats, sheep, horses, pigs, chickens, corn, rice, eggs and vegetables and purchase salt, cloth, silver ornaments, pottery and implements and tools made of iron.

352 The furniture corresponds to that in the Chinese homes. The most essential articles are the square tables and the long narrow four-legged stools called in Chinese *pan têng* 板凳. Chairs are to be found in the well-to-do homes. The cheaper kinds are made of bamboo but better chairs are made of wood by Chinese carpenters and carved with Chinese ornamental designs. A bedstead consists of a wooden frame and four legs of wood, covered with a mat of bamboo slats over which there is a layer of straw. A straw matting may or may not separate this from the bed clothing. Above the more elaborate beds are frames of wood or bamboo on which mosquito nets are hung. The stove may be a hole in the ground, which is said to be the oldest form, but it is generally like that of the Chinese, made of clay and stones or bricks, and with holes for one or more cooking vessels. The meat, rice and vegetables are cooked in the iron cooking vessel
[412] called in Chinese a *kuo* 鍋. There are usually tongs made of bamboo or of iron and small iron shovels, bamboo brushes and
[373] strainers. The lamps are usually simple, earthenware, cup-like bowls that can be hung up on posts or on the walls of the house, in which is burnt *ts'ai yu* 菜油 or rape seed oil.

[10 cont.]

585 a horse saddle to gain entrance through the gate. After the send-off party leaves, the bride's family immediately slaughters a pig or two, to carry to the groom's house as a send-off gift. That day friends and relatives float in like clouds to offer congratulations. The groom's family puts rice straw on the floor of the cow stall and spreads feasts to entertain the guests. Day or night they would not stop feasting until drunk. That night no one sleeps. The bride does not share the groom's room. The guests from the bride's family and the friends of the groom's family join in a song fest. The following day or the third day the bride returns home with her companions, and the host dispenses cash presents to all the members of the bridal party. The other guests stay on to partake of the farewell feast. After her return the bride stays with her parents for a month or fortnight, 591 and has to be welcomed back to her new home by her husband. But the girl's family would keep the son-in-law as a house guest for several days before sending the young couple away. After a short stay the bride goes back again to live with her mother, and only on New Year, at festivals and harvest times, would she accompany her husband home to stay for a few days as a guest of his family. It is only after the children are born that she lives permanently with him. One month after the birth of the first 852 child there would be a feast, and the wife's family [11] would 431 send along some baby clothes and, in case of a wealthy family, also cows and pigs. Those who have received cash gifts from the husband's family at the wedding would now give in return baby's bedding and clothing as well as chicken and duck eggs. Friends and relatives would each carry with him a sheng [a ●[804] measure equivalent to 31.6 cubic inches] of rice and a jug of wine to partake in a feast provided by the host, who would slaughter cattle or buy pork and beef from the market for the occasion.

2) Funeral. The funeral rituals of the various Miao-I 764 groups in Kweichow are more or less similar. Due to their [755] belief in spirits, they resort to wizardry for the expulsion of evil spirits in case of sickness, but they would never take any medicine with the result that nine out of ten cases of serious sickness end in death. A man who dies of old age is given funeral rites at

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A 439 valleys are likewise sought out by the Akha, is only irregular. In this connection the Chinese who live among the Lao are also sought out for the purpose of smuggling opium, whereby the trader gets the raw product for the merest fraction of the actual selling value, even though the Akha try to strike the best possible A [435] bargain. The reason is primarily, as among the Meau, the lack of contact with the outside world, so that the Akha, too, have no way of comparing the prices offered. Incidentally, there are regions where the Akha refuse to go to the valleys to engage in trade. I discovered, for instance, that the Akha living in villages along the Doy Tung, who, to be sure, could easily have reached the valley stores of the Lao and Chinese, never left their mountains, but rather produced all the necessities of life themselves.

A [438] Among the Akha, too, all trade is undertaken during the dry season. The observation that within the tribe goods are obtained directly from the producer, without any carrying trade, and outside the tribe rarely from the producer and mostly from the trader, is generally true for both peoples.

M 804 177 The Meau are not familiar with any weights and balances and use those of the Chinese. On the other hand, it is indicative A 804 of the importance of cotton among the Akha that they have a special cotton weighing-machine. In connection with this there is a weight, the only one the Akha know, which they call hǎlǫ́, a stone that weighs about three-quarters of a kilogram. Every Akha village has such a weight. It is the chief's duty to A [622] produce and to preserve it (see the chapter, "Political Organization," the section, "Kingship and Chieftainship"). To make it, the chief borrows a hǎlǫ́ from a neighboring village /428/ and then grinds a suitable stone until its weight corresponds exactly to that of the borrowed one. Every inhabitant of the village who needs the weight may borrow it from the chief without a fee. The cotton trade in the Akha villages requires con- A [434] siderable patience if only because of the complicated weighing procedure. Every quantity that is sold, however, must be weighed little by little, in portions corresponding to the weight of three-quarters of a kilogram.

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M 804 As for linear measures, the Meau are familiar with the fathom, ɨtlǎ̀n, which extends from the tip of the middle finger of an outstretched hand to the same one on the other hand. The span of the Meau, nǎ klɔ́, is the distance from the tip of the thumb to the tip of the outstretched index finger. The ell, from the elbow to the tip of the middle finger, is called ɨ́ tsɛ̌; another linear measure, the distance from the tip of the middle finger to the middle of the body, is called ɨ́ tsɛ̌ tlǎ̀n. Finally, the Meau have the linear measure of a foot, tɛ̄ŭ, and the pace, kǒ tǒă.

A 804 Of the linear measures of the Akha, I was able to ascertain the following: The fathom, called tɨ́nŭ̀m, corresponds to the one of the Meau. The span, tɨtɔ́, differing from the span of the Meau, extends from the tip of the thumb to the tip of the middle finger of the outstretched hand. The ell, called tɨtsǎ̀, is the same as that of the Meau.

A M 804 As a dry measure for measuring maize, rice, and the like, the Meau use a round calabash, which is called šǎ́; ten šǎ́ are a basket, tɛ̄ŭ; ten baskets, a tā̀n, correspond to about 68 kilograms. The Akha, on the other hand, have only a sort of measuring basket which they call gǎpū.

M 804 [439] Liquids are measured by the Meau in bottles which they buy from the Chinese. Small bottles holding about half a liter are called ɨy kɨ̄; two small bottles amount to one big one, which is called aŭ kɨ̄.

A 804 [439] The Akha likewise measure by bottles, which they buy from the Lao or Schan /Shan/. Among the Akha, the small ones are called mɛ̌tsǎ̀, among the Lao hā hɔ̌y. Among them, too, two small ones amount to one large bottle, which is called tɨbǎ̀ by the Akha, kŭɔ̌t by the Lao.